

THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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JOHN HUMPHREY NOYES, EDITOR.
WILLIAM A. HINDS, ASSOCIATE EDITOR.
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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible
what the AMERICAN SOCIALIST is; but to see how the object proposed
in that sub-heading permeates vast varieties of discussion and informa-
tion on Communism, Coöperation and all connected themes, political
and religious, the paper itself must be read. To show what the AMERI-
CAN SOCIALIST is not, we quote a passage from a letter received from a
Shaker of very high standing in his order—in fact, a member of the
Ministry. After reading the paper a year, he says: "I see that some
are misled, as I was a year ago, in supposing the AMERICAN SOCIALIST
to be the organ of the Oneida Community. It seems to me now to be
no more the organ of that body than though the O. C. had no exist-
ence. I have perused it with some care the past year, and find it,
among all the Socialistic organs, without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

THE hard times crowd us all. Now and then an able-bodied man sends
us a dollar and apologizes for not sending two by saying that he has
been laying by that dollar, a few pennies at a time, for several weeks.
On the other hand, our annual receipts do not thus far half pay for the
bare cost of paper and printing, to say nothing of editorial labor. At the
same time many of our subscribers are wealthy and sometimes send us
more than the price of the paper. These circumstances have suggested
the following plan for equalizing burdens all round: Let every person
who can spare a dollar besides his regular subscription send it to us with
the name of some poor person to whom he would have the SOCIALIST sent,
and we will contribute the other dollar in every case and send a full volume.
That is, we will contribute as much, in this way, as all others will send us.
If the sender does not know a suitable poor person who would like to
receive the paper, we will, when requested, suggest one of the many who
apply to us and state his lack of means. This plan is exactly suited to
the genius of Communism, which teaches those who have an abundance
to help those who lack.

PUBLISHERS' CAVEAT.

THE AMERICAN SOCIALIST will in the future, as in the past, publish
all well-written accounts of new Communistic and Coöperative Societies
which may be offered in good faith; but it should be clearly understood
that its conductors disclaim all responsibility for the character or suc-
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and continue to set forth, as opportunity offers, the principles which
seem to them to lie at the foundation of successful Socialism.

A similar disclaimer of responsibility for advertisements is also hereby
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and all we mean by that act is that it will be safe to read them; but
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own responsibility.

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Communications for the AMERICAN SOCIALIST are invited from all
friends of its purposes. Its editors, however, must be the judges of the
fitness of articles sent; and they can not undertake to return manu-
scripts that do not suit them, unless the writers expressly request it
and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

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SOCIALISTIC NOTES.

James Gordon Bennett is said to have purchased a large
tract of land near Yonkers, upon which he proposes to erect
four thousand houses for cheap rental.

The *Patron of Husbandry*, the organ of the Grangers, is
urging upon the members of the Order the imperative
necessity of their establishing small coöperative stores, as a
step toward that independence which all intelligent persons
desire to attain.

Elder Evans of the Shakers writes a letter to the New
York *Tribune* on its "Pentecost" editorial, reprinted in
our last, and inquires what would happen if all its readers
"should fall into line, and look at the Pentecost in that prac-
tical common-sense way" put by the *Tribune*—"if these in-
ternal fires, eternal abstract truths, which do exist, as you
declare, in the very souls of the population, being merely
crusted over with the conventionalism of society, as it now
exists, should burst up, as Mt. Etna is now doing, and over-
flow, would it not sink the whole system in a moment, like
a great mill-stone dropped by an angel into the sea?"

When neither capital or labor, blinded by greed, seeks to
increase its gains at the expense of the other by appropriat-
ing to itself an undue share of the joint earnings, it may
gain a temporary advantage, but in the end it will react to
its own injury. Labor may wring from capital higher wages
than it is able to pay, but in the end it will bankrupt capital
and destroy the industry in which both are employed. Capital
may screw wages down to the starvation point, but
it will thereby render labor less effective—crush it or drive
it into new fields. Each would repeat the folly of the man
who killed the goose that laid the golden egg.—*Patron of
Husbandry.*

John Stuart Mill was not one of those who believe that if
a man is prudent and industrious he is sure to get his share
of the world's good things. He said: "Since the human
race has no means of enjoyable existence, or of existence at
all, but what it derives from its own labor and abstinence,
there would be no ground for complaint against society if
every one who was willing to undergo a fair share of this
labor and abstinence could attain a fair share of the fruits.
But is this the fact? Is it not the reverse of the fact? The
reward, instead of being proportioned to the labor and absti-
nence of the individual, is almost in an inverse ratio to it;
those who receive the least, labor and abstain the most.
Even the idle, reckless, and ill-conducted poor, those who are
said with most justice to have themselves to blame for their
condition, often undergo much more and severer labor, not
only than those who are born to pecuniary independence,
but than almost any of the more highly remunerated of those
who earn their subsistence; and even the inadequate self-
control exercised by the industrious poor costs them more
sacrifice and more effort than is almost ever required from
the more favored members of society. The very idea of
distributive justice, or of any proportionality between suc-
cess and merit, or between success and exertion, is in the
present state of society so manifestly chimerical as to be
relegated to the regions of romance."

WHAT IS, AND WHAT MIGHT BE.

XVII.

COÖPERATION.

One of the peculiarities of the present system of com-
petitive money-getting is that it has within it what might
be called a centripetal as well as a centrifugal force,
constantly at work. The centrifugal force is made up
of the selfishness and individualism on which the system
is based. These compel every man to look out for him-
self. They create distrust and suspicion tending to
throw men apart into isolation. An incident of the
gold mines of Colorado will illustrate this. A company
had been formed to develop a mine which at first gave
great promise of wealth. But after it had been worked
to some depth it ran poor and was abandoned. Several
thousand miners had located around it, many of them
having been at work for the company. Among these
was one man who was restless in his search for gold.
He began to explore the abandoned mine by himself.
By a lucky chance he found, in the wall of one of the
excavated chambers, a "pocket" of rotten stone, a sam-
ple of which he took to the assay office. It proved to
be very rich in the precious ore. There was a fortune

in it if it could be secured before its discovery became
known. The finder secretly conveyed away portions of
it in the night until all was deposited in a safe place.
He scraped the walls clean. Nothing of value remained.
Then he sold the whole to the assayers for \$35,000, and
took his departure. As soon as this became known
there was a great excitement in the camp. All the
miners began to search for more "pockets," but no
more were found. The fortunate one would scarcely
have got safely away with his treasure if the other
rough men had known that such a bag of gold lay open
to them in the hard wall of the mountain rock. The
same instinct which taught the miner to be secretive
and isolate himself in securing his precious ore, per-
vades all kinds of trade and commerce, and, as I have
said, tends to destroy confidence and throw men apart.

On the other hand, the necessities of trade and the
desire for social intercourse are constantly leading men
to congregate in cities and towns. The difficulties and
hostilities of competition are such that they feel the
need of combining for mutual aid and protection. The
strength there is in union draws them together. Co-
partnerships and joint-stock companies are formed for
the prosecution of business enterprises too great for
single individuals to undertake. It is found that almost
anything can be done if a sufficient number unite and
agree to do it. All our railways, telegraphs, ocean
cables, mighty bridges, the great Alpine tunnel, the
Suez canal, in fact all the greatest achievements of mod-
ern times, are the result of combination and coöperation
among men.

In wandering about large cities I have often been sur-
prised to observe how generally the several professions,
crafts and trades congregate together. For example,
the newspapers like to have their offices near each
other, no matter how hostile they may be in politics or
religion. The wholesale hardware stores of a large
place are often within a stone's throw of each other.
Lawyers, who are usually thought to attend to their
own interests as strictly as any class of men, nearly
always huddle together. You will notice large build-
ings wholly occupied by their offices. At first I won-
dered at this. It seemed to me that a lawyer or a mer-
chant or a craftsman of any kind would do better to
locate by himself, as far as possible from others in the
same line. I thought that an individual lawyer in a
block or district by himself would secure more clients
than he would to locate in a building with fifty other
lawyers. So of the hardware dealer, the job-printer,
and every tradesman. But I knew that experience must
have taught the contrary, or these men would not con-
gregate as they do; and it seems the advantages of con-
gregation in competition are well recognized and even
taught. I once heard a Professor in a Law School
make the following remark while lecturing his class on
the practical business of a lawyer: "A lawyer ought to
have a good office, well furnished, and in a good loca-
tion. Where there is a center of law offices in a city, be-
sure and have your office there. The more lawyers
there are in a building or block the better it is for each
lawyer." A little reflection shows the reason of this.
Men who have need of a lawyer, or who wish to buy
hardware or other merchandise, go where they can take
advantage of whatever competition there may be for
their patronage, and where, if one cannot serve them,
another may.

Many other examples might be given of this congre-
gative tendency growing out of the hottest competition.
Every metropolis has its money-street, which, like Wall-
Street in New York, is simply a double row of bankers'
and brokers' offices. Musicians and artists and actors
like to live near each other. They are then more suc-
cessful in their arts, and consequently in money-making.
The great epochs in literature and music have resulted
from the accidental or providential association of gifted
contemporary writers and performers. The pictures of
Shakspeare and Sir Walter Scott surrounded by their
literary friends, all men of note, suggest the subtle
philosophy of the matter. The common expression
among artists to explain the advantages of such asso-

ciation is that a favorable "atmosphere" is thus created. It is said, for example, that the reason why Americans have not yet written any music to compare with that of Europe is that there are not enough cultivated musicians in this country to "make an atmosphere." Perhaps Spiritualism will furnish a more intelligible explanation by showing that where several persons are ardently pursuing one object, spiritual aid from the great beyond is attracted to them; but I must not digress to go into that. A little investigation makes it plain that while competition has been increasing all these years, with its many evils, the habit of association has also been growing and training men to live and work together in unity.

When we ask ourselves, then, what system is likely to supplant competition, which is becoming so severe as to be almost destructive, the answer is already foreshadowed. Evidently the new system will be some form of coöperation, and the view which I have taken leads to the belief that its elements have already developed within the present system to a degree approaching maturity. It is by no means an impossible conception that the friendly, coöperative features of our commercial system may eventually swallow up its hostilities entirely, the new system being born of the old. Indeed, if we look straight at the facts we shall see that the new system is already born and growing finely.

Until within a comparatively recent period only men of means, capitalists, had learned the advantages of financial and commercial association. The workmen had no organization, but each served his employer for such wages as the two could agree upon. But of late years the laborers also have learned to combine. At first their only idea was to resist the dictation of the masters in the matter of wages, by all acting together. In a dispute between the master and one workman the workman could be discharged if he did not submit to the terms offered to him; but if all the other workmen made common cause with him and refused to work unless what they considered fair wages were paid their comrade, the workman was in a great degree removed from subjection to his master and put upon an equality. This was the idea which led to the formation of trade-unions, which have now become common in every craft and in every land. The trade-unions have not, however, proved to be a satisfactory protection to the workmen. They are warlike organizations of labor arrayed against capital in an almost perpetual strife. The most they undertake to do in the way of securing a peaceful provision for their members is to create a common fund, by a self-imposed tax, which shall be a support when they are thrown out of work. But this fund is usually meagre and insufficient, owing to the inability or unwillingness of the members to lay aside large sums from their earnings. It is just large enough to make the Union feel independent and warlike, and tempt it to engage in strikes which almost invariably exhaust the whole accumulation. It is not generally known how great sums are wasted in these trade-union strikes. The loss is a double one, including the wages which the laborers would have received if they had continued work, and the spending of the hard-earned fund of the society. I have before me a little pamphlet entitled "Strikes and their Cost," published by the Social Science Committee of the London Society for promoting Christian Knowledge, in which is given the loss caused by some of the most memorable strikes in England. I will quote a few paragraphs to show how disastrous the system is to the workmen:

"One of the most extensive strikes in the cotton trade was that of 1810, when the spinners in the Manchester district, to the number of 3,000, demanded an increase of a half-penny a pound. This was refused by the masters, and the spinners stopped work, throwing out of employ nearly 30,000 other persons engaged in various branches of the cotton trade. After incurring a loss in wages alone of more than \$1,500,000, the men went back to work without having got the advance for which they struck."

"In 1829, another strike took place in the same district and in the same trade. By this, 10,000 persons were thrown out of work for six months, and after a loss in wages of \$1,250,000, they returned to work at lower wages than before."

"In 1844, the pitmen of Durham and Northumberland, to the number of 34,000, struck for an advance, but at the same time they insisted that no one should be allowed to earn more than 3s. a day, so as to try to make labor equal. They engaged a solicitor as their agent and adviser, at a salary of \$5,000 a year, with costs. After four months, and a loss of \$3,500,000, the masters brought in other hands, and the old hands were glad to take work at less wages than before."

These will serve as examples. Many other similar instances of unsuccessful strikes are given. Referring

to the expenditure of the accumulated funds of the trade-unions, the pamphlet makes these statements:

"The Associated Miners have spent a quarter of a million [pounds sterling, \$1,250,000] upon strikes since 1842, and the Amalgamated Engineers reduced their trade funds by \$200,000 in the one year 1852. The Amalgamated Society of Carpenters and Joiners paid in twelve years, down to 1872, no less a sum than \$548,655, of which \$72,360 went for what are called 'trade privileges,' and \$214,310 for 'out-of-work benefits;' both objects being related to strikes. The Amalgamated Association of Miners reported at the conference held in Bristol in October, 1873, that during the preceding twelve months the total expenditure was \$64,385, of which sum \$57,395, or nine-tenths of the whole, went on account of strikes in parts of Gloucestershire, Somerset, Lancashire, Staffordshire, Shropshire, and South Wales."

Although there have been some successful strikes, the unsuccessful ones have been so disastrous as to practically condemn the system of trade unions which uses them as a weapon against the capitalists. It is right for the workmen to try to protect themselves and strive for fair wages; but the trade-unions have proved to be little or no protection in the long run. Happily a better idea has been hit upon, of which I will speak further next week.

R. W. S.

(To be Continued.)

BROOK FARM.

SEVEN GOLDEN YEARS OF AN EXPERIMENT—CO-OPERATION MAKING LABOR SWEET!

[From the Irish World.]

Some weeks ago Mr. Charles H. Codman read an essay before the Social Science Club of Boston on "Brook Farm." Mr. Codman was a member of the Brook-Farm Community. Though a young man at the time—in his teens I should judge he must have been—he seems to have entered thoroughly into the ideas and principles inspiring that historic and now world-famous enterprise. And he, like all the Brook Farmers I have ever met, carries with him the most tender and enthusiastic memories of their seven years of golden time.

Mr. Codman's lecture was a simple narrative of Brook-Farm life as he personally knew it; simple, yet complete with most interesting detail. It is hoped that the whole essay will ere long find its way into type, so that all persons interested in that earliest Socialistic experiment may gratify their wish to know more in regard to its aims and its degree of success.

I propose now only to give the most meagre sketches of what Mr. Codman had to say.

Brook Farm was a flowering out of what was called the Transcendental movement in New England. The gist of Transcendentalism was faith in human nature, in human capacity to improve, to bring about new and marvelous changes in human destiny. "The Transcendentalist," says Frothingham, "was by nature a reformer. He could not be satisfied with men as they are. * * * His faith sent him to the front of the battle. * * * Brook Farm was an attempt, sweet and honest in its inception and purpose, to give expression in practical life of all that was best in Transcendentalism, and to bring to the front the supreme interests of the soul and man's higher nature. It was New England life set to the music of Human Brotherhood."

The idea of illustrating a new order of social life had for some time been talked around among the men and women composing this circle of new believers. It grew little by little, as all things grew, until the determination was fixed in the hearts of a few to break ground and make a beginning.

In the town of West Roxbury, nine miles out of Boston, was an old milk farm of some 200 acres, on which was standing a somewhat commodious house, with barns and sheds, which could, in an enterprise of the sort contemplated, be turned to good service. It is said that "the place was as barren as it was beautiful." It was purchased, however, in spite of all drawbacks, partly because of its situation near Boston, from whence most of the pilgrims were to emigrate, and for the further good reason that in the minds of these enthusiastic reformers there lay no doubt but that the beauty of the farm would abide while its barrenness would disappear by the power of magic wrought by cunning and industrious hands.

The "Articles of Agreement and Association between the Members of the Institution for Agriculture and Education," contained among other things the following:

"In order more effectually to promote the great purposes of human culture; to establish the external relations of life on a basis of wisdom and purity; to apply the principles of justice and love to our social organizations in accordance with the laws of Divine Providence; to substitute a system of brotherly coöperation for one of selfish competition; to

secure to our children and to those who may be intrusted to our care the benefits of the highest physical, intellectual and moral education the resources at our command will permit; to institute an attractive and productive system of industry; to prevent the exercise of worldly anxiety by the competent supply of our necessary wants; to diminish the desire of excessive accumulation by making the acquisition of individual property subservient to upright and disinterested uses; to guarantee to each other the means of physical support and of spiritual progress, and thus to impart a greater freedom, simplicity, truthfulness, refinement and moral dignity to our mode of life; we, the undersigned, do unite in a voluntary association, to be called the Institute of Agriculture and Education.

"No religious test shall ever be required of any member of the association; no authority assumed over individual freedom of opinion by the association, nor by any member over another; nor shall anyone be held accountable to the association, except for such overt acts as violate the rights of the members and the essential principles upon which the association is founded.

"The members of the association shall be paid for all labor performed under its direction, and for its advantage at a fixed and equal rate, both men and women.

"The association shall furnish to all its members, their children, and family dependents house rent, fuel, food, clothing and all other comforts at the actual cost, as nearly as the same can be ascertained; but no charge shall ever be made for education, medical or nurse attendance, or the use of library, public rooms, or baths to the members; nor shall any charge be made for food, rent or fuel by those prevented from labor by sickness, nor for food of children under ten years of age, nor for anything needed by members over seventy years of age."

The original names to this agreement included George Ripley, Sophia Ripley, Samuel D. Robbins, David Mack, Nathaniel Hawthorne, and others distinguished or well known in literary and social circles.

The real organization of the farm did not take place until after the enterprise was "captured by the Fourierists," and then the plan of Fourier was not strictly followed, the organizers being obliged to conform to circumstances as they found them, so that their "new views" had only a limited application.

The various labors of the farm were divided into general departments called groups. All that related to agriculture were in charge of the farming or agricultural series; and each department of that work, as the nursery, teaming, garden, barn work, had its appropriate body of workers or group. Each group had its chief, elected by members of the group on the first of each month. There was also a clerk, who kept a record of the work done, and each book of the different groups at stated periods was sent to the directors, and the amount done by each person passed to his or her credit.

This system worked to the satisfaction of everybody concerned.

It might be supposed that some of the most disagreeable work would get left undone. Such was never the case. All were constantly interested in the success of the institution, and gave willing service.

Work there had a charm.

The mingling of different ages and the sexes in common labors added a zest to all their toil. The idea was that all should as nearly as possible choose the kinds of labor they found they were best adapted to.

The institution represented, among other things, the savings and economy of associated life. The waste of time and means in running separate homesteads was avoided, likewise the drudgery of housekeeping on the old plan.

Then the women there were not slaves of "fashion" in dress. They could consult comfort and economy both.

The children were cared for far better than in the ordinary household, rich or poor.

They had the advantage, too, of city and country life combined. They had the freedom and health of the country; also the social enjoyments of the city. Amusements of all sorts were secured for both young and old. Some of the finest concerts New England could furnish were given at Brook Farm. They had their courses of lectures.

They published a monthly journal called the *Harbinger*. Curtis, Dana and Margaret Fuller were the editors. Emerson, Whittier, Higginson, Horace Greeley, Thoreau, Bronson, Alcott, Theodore Parker and William Ellery Channing were among the contributors.

The members increased in number to one hundred and thirty.

The application for membership was far more than the institution could accommodate.

The number of visitors one year reached four thousand.

But notwithstanding all this the experiment dragged; it did not thrive. The original mistake of settling on so barren and unproductive a piece of land could not by any amount of industry or ingenuity be overcome. But by frugality, by plain living and by dint of heroic determination, the institution was kept alive for seven

years. A fire at that time destroying one of the principal buildings, and the members having no means by which to replace it, the way seemed to open for those earnest and devoted pioneers of a better life to return to the world-life from whence they came.

The literature of Brook Farm is getting to be extensive, and it may justly be expected that it will one day be available for more popular use.

Geo. W. Curtis, writing of Brook Farm in 1876, said:

"It was originally a company of highly educated and refined persons, who felt that the immense disparity of condition and opportunity in the world was a practical injustice, full of peril for society, and that the vital and fundamental principle of Christianity was universally rejected by Christendom as impracticable. Every person, they held, is entitled to mental and moral culture, but it is impossible that he should enjoy his rights as long as all the hard physical work of the world is done by a part only of its inhabitants. It was a thought and a hope as old as humanity, and as generous as old. No common mind would have cherished such a purpose; no mean nature have attempted to make the dream real."

The discussion that followed Mr. Codman's lecture was animated in the extreme. Quite a sprinkling of sturdy Brook Farmers were present, including John Orvis, a very noble man, whose power as a preacher and defender of the "new ideas" has long been confessed.

There was a disposition on the part of a few critics to characterize Brook Farm as a failure every way. It was said that the story was pleasing as the story of a picnic, but as contributing to the great question of the emancipation of the working classes, its value was of no possible significance.

It was replied that such criticism was blind and frivolous, and without weight.

In the first place, on general principles, every effort to do what was right, whether it succeeded or didn't, was of value. There was the purpose, the will, the sacrifice, the energy and determination to do, win or lose; and then, the new statement of principles, and the agitation that never fails to follow every movement of right and justice, interfering, as it does, with old established, conceited and selfish wrong, must work for the common good, and help on emancipation.

But, in the case of Brook Farm, more than that; it was like a seven years' course in a humanitarian college, to all the participants. They, as it were, graduated, and went forth into the world carrying the principles of their *Alma Mater*.

Mr. Orvis said it was amusing to hear people talk of the failure of Brook Farm, and of those who lived there being obliged to go back into the society of the world at large, as though that society was a wonderful success. He then depicted the prevailing condition of the society we see round about us. Brook Farm failed as far as *continuance* went; but it was not the kind of failure we see round about us. That has indeed *continuance*; but what is it that continues? Every apologist for it should hide his face in shame.

I should like very much to present your readers with a *verbatim* report of this speech, but cannot. But I may say that John Orvis is a man who ought to be heard throughout the country.

True, neither he, nor any of his persuasion, present the subject from my own standpoint; nevertheless, so much truth they all proclaim, I am glad to have it spoken.

I am glad, too, when they speak error, as I deem it; for, whether error or truth is proclaimed, if it be done with all the earnestness of great conviction, virtue goes with it.

Human nature, if it be only *alive*—if it *believe something*—will take care of itself, will sift the whole, give it time, and save what is true.

PHILIP.

CO-OPERATIVE STORES.

The general Coöperative stores in London have proved to be so useful and remunerative that the establishment of special stores on similar principles is proposed. A "Millinery and Dress" association has been formed with a large shop in London and a branch in Paris. Ladies who belong to it will not only be able to get at the lowest possible prices the very latest fashions in dress—they will also have a share in the profits of the establishment. The purchase of even a single Share in the association gives participation in the shop's profits and privileges of dealing at it. It is an excellent project, and the enormous success of the other Coöperative stores is an earnest of the future state of this one. The profits of a popular milliner and dressmaker are said to be absurdly and unreasonably large, and it will be well to teach these people that they may some day come to be superfluous. The "stores" offer to the enchanted

female eye a vista of charming attire—for what surly lord and master could refuse to his wife a new gown or bonnet when he knows that the shop will return to her a pleasant little dividend at the end of the year? It is, perhaps, useless to hope for the existence of such "stores" in New York—for what an Englishwoman would consider laudable and righteous economy an American woman would very foolishly call "meanness." One of the great virtues of the average Briton is that he or she is not afraid to economize quite frankly and openly; it is no disgrace with them to look after the pennies. And it does not prevent them from doing nobly generous deeds.—*New York Tribune*.

FOURIERANA.

Selections from the Harbinger, Phalanx and other Publications of the Fourier Epoch.

XXIX.

UNIVERSAL FRIENDSHIP.

Naturally we overflow with kindness and cordiality; we would meet every one with ready sympathies. And the surliest, most distant neighbors, the most committed enemies and rivals, know very well that in the bottom of their hearts what they really desire, is that they may meet and be reconciled. How was it in the generous season of youth? Could we follow our attraction, we were all friends. But society, as now constituted, does not suffer us to be friends. Competition and conflict of material interests separate us; every man is by the inherent necessity of the system the jealous rival of every other, in the scramble for a prize, in which success is only for the few, defeat and shame and poverty for the many. Friendship cannot have free play while business is what it is.

Then the great mass have no time for friendship. The terrible necessity of unceasing toil, repugnant and monotonous, separates and banishes them from the congenial home of others' hearts, and freezes up the social current; while dismal poverty, the want of any pleasant place, or means to make life cheerful, to make one's person or one's neighborhood inviting, drives each spirit into isolation. The business of life which makes rivals of the more prosperous, preoccupies the laboring mass, and reduces them to what is virtually a solitary confinement. All-day toil separates them, and as to home they scarcely have one.

Again, social sympathies are naturally various. Burning as we do for unity with man, yet we cannot all meet humanity at the same point, any more than we can nature. God has distributed characters and affinities among his children in a graduated series of determinate shades and numbers, which in a true order would at once seek each other out, and unite in such a manner that a general tone of friendship would pervade the whole. But in the present social chaos, resulting from the false principle of free competition in industry, we are thrown together pell-mell, if at all; we are ill-assorted; we toil, we live, we affect conventional society with uncongenial company. We irritate each other by our singularities, which might find answering affinity somewhere; we stand in each other's way, and are denied the chance to seek those natural accords and contrasts of character which would at once reconcile us with all our race.

The only remedy, therefore, must be found: 1. in a reconciliation and solidarity of interests, so that there shall be nothing to thwart the natural attractions of kindred natures; 2. in free choice of congenial spheres of industry, which shall be varied in character, moderate in amount, and surrounded with fit company and cheerful circumstances; 3. general comfort, luxury and elegance, *accessible to all*, from birth up; a surrounding sphere that tempts forth the better nature in each one, and as a consequence, universal refinement, intelligence and good manners—all of which are precluded by the present necessities of toil; 4. and finally, the assemblage of such numbers and varieties of characters and tastes and talents in one coöperative society, that groups shall spontaneously form themselves for work, for study, and for pleasure, among the like-minded, or among those whose natures accord by contrast. In a word, the remedy must be found in Association. By solving the problem of attractive industry, Association converts what is now the great separator and destroyer of sympathies, daily business and toil, into a permanent social opportunity. Nothing creates congenial circles, so much as similarity of industrial vocations. In Association every occupation will be freely chosen; those who meet in it, therefore, will meet because this occupation strikes a common chord in all their natures. It will not be a bond of necessity. They will not come together

disgusted with their function, and ill-assorted to one another; but because this function naturally attracts them and proves them fit companions, so far as it goes. Then the constant change of occupations, the shifting from group to group, gratifies each industrial and social affinity in turn, makes the individual many-sided, generous and capable of appreciating and enjoying many forms of character. There will be no check upon these free assimilations in consequence of any opposition of interests. The interests of laborers and capitalists, of rich and poor, will be one. No one will be imprisoned within the artificial barriers of caste or fashion. His sympathies will flow to those who can best meet them. The poor are not excluded from the refined manners of the rich; and the rich are not imprisoned in their insane and foolish state, impervious to the reinforcing currents of fresh strength and genius in the poor. Business will not make enemies of friends. Friendship, therefore, which now shrinks from the unsanctifying chill of business relations, which reserves itself for the parlor and the journey, and the ball-room, and for cherished childhood; all of which are privileges of the rich; friendship, which has to shield itself in these exceptional retreats, and shrink from the market and the shop where interests conflict, will then pour all its energies into the channels of cheerful labor and production, and be a mighty stimulus to industry. Suspicion of others will cease to be the watchword of success.—*J. S. Dwight*.

PROGRESS IN JAPAN.

[From Good Words.]

It is not likely that even Japan will present the novel spectacle of a country deliberately changing its language; but it cannot be doubted that the people have a singular capacity for adopting foreign ways. When they decided to change their coinage, they bought the plant of the mint at Hong Kong, established a decimal currency, and in some years, the director proved to me, have surpassed any other mint in the number of coins issued. The only foreigners employed on their railways are the managers and the engine-drivers. Their lighthouse department would be a credit to any country. Their steamboat companies are as well controlled now, when the vessels are owned in Japan, as when they were American. Their postoffice was only established in 1871, and in 1872 it carried more than two millions and a half of letters, had more postoffices than in Ireland, and more pillar-boxes than offices; it has letter-boxes on the wall, red mail-carts, post cards, and savings-banks. A few years ago they opened two short lines of rail, together not more than sixty miles, and they carry three millions of passengers in a year. They had no newspaper but the miserable government *Gazette*, and now they have their *Daily News* and their *Illustrated News*, and about fourteen papers in all, with a daily circulation of fifty-two thousand, and without a Sunday issue; while there are also weekly, fortnightly, and monthly papers, altogether more than two hundred, on law and medicine, prices current and industry, education, agriculture and poetry, the *Jinrikisha News*, the *News of Wind and Willow*, *Fashionable Intelligence*, and *A Staff for the Traveller through the World*. The Japanese are the cleverest carpenters in the world, and among the exhibits in the machinery court of their exposition I was struck by an ingenious, though probably not practical, invention for spinning cotton—a frame which was fully sixteen feet long, had intricate arrangements of perhaps twenty wheels, was all wood, and yet had not a single nail to join the pieces together. But they bring the same dexterity into work with which they have not been familiar. They are now able to construct their iron bridges, and the most delicate machines in their mint and arsenal can be made without foreign supervision. Nothing can be ruder than their grinding of rice, or their weaving of silk. We visited some of the weaving factories in Kiota, and they were only low-ceilinged, dirty, and evil-smelling cellars, with an earthen floor, where a dozen naked figures sat at the most primitive looms, and perched over each of these clumsy structures there was a small naked lad, a veritable imp, squeezed against the ceiling and guiding the threads. Yet these same people are shrewd enough and facile enough to manufacture the goods which we always counted on exporting. Fans are their own industry, and we have merely stimulated the produce until in Kiota alone it has risen from ten thousand a year to four millions in 1876. But they also make solid leather portmanteaus, excellent and cheap carpets, hats equal to ours (one house turning out twelve thousand a month), revolvers and guns fairly finished, sewing-machines less costly than they can be brought from America; and they not only make silk umbrellas, but export them to Hong Kong to compete with ours.

No sooner does a great man depart and leave his character as public property than a crowd of little men rushes toward it. There they are gathered together, blinking up to it with such vision as they have, scanning it from afar, hovering around it this way and that, each cunningly endeavoring by all arts to catch some reflex of it in the little mirror of himself; though, many times, this mirror is twisted with convexities and concavities, and, indeed, so extremely small in size, that to expect any true visage whatever from it is out of the question.—*Carlyle*.

AMERICAN SOCIALIST.

THURSDAY, JUNE 12, 1879.

WHAT ARE THE FOUNDATIONS?

EDITORS AMERICAN SOCIALIST:—The most excellent article in the Socialist of May 29th, entitled "What Is, and What Will Be," prompts me to ask the writer of it several questions.

If "God gave the world its Capital when he laid the foundations of the New Jerusalem" and we are to mold our institutions from the heavenly model, then I would ask, What is the exact character of each of those twelve foundations, and what are their relations? What, for example, is the middle foundation, on the north side; or the most northerly one on the east side?

As every organization must have a plan and a structure, no less than laws of action, what is the plan and structure of Christ's Kingdom?

As there are twenty-four rulers around the throne in heaven, who are they besides the twelve Apostles?

Are the duties of each of the Apostles like that of the others? and if not, then what is the difference in their official functions?

Why were there just twelve Apostles? If you answer, "Because there were twelve tribes of Israel," then why were there twelve tribes?

Is there any organization at present on the earth which corresponds to the divine model? and if so, what are its points of identification?

I do not see how we can imitate the divine model unless we understand its plan and its laws of action, and so I can only be satisfied with exact and definite answers to these questions.

Yours for the truths of the Kingdom,

DR. ARTHUR MERTON.

The only definite answer that we can give to these questions at present (and perhaps it is a sufficient one) is, that we ought to *commence* the study of this great unknown polity in the heavens at once, and, as soon as we can, open direct communication with its Apostles and other officials, by means that are becoming more or less known through the science of Spiritualism, modern and ancient. We doubt not that they are ready to give all needed information as fast as it can be received; but we must not expect to jump into complete knowledge of the heavenly institutions at once. Modesty and patience, as well as eagerness, are necessary to success in such investigations. With these we may go up to the golden gate and boldly present the promise—"Knock and it shall be opened unto you."—*Ed. Am. Soc.*

GARRISON'S FAILURE.

The death of William Lloyd Garrison has turned public attention anew to the national history of the fifty years measuring his active career.

The abolition of Slavery is looked upon by many as the principal outcome of that period; but in truth it was only an incident in a vast movement whose culmination is yet to be manifested and receive national recognition. The goal toward which human events are moving in this age is the *introduction of Spiritual Government in the affairs of the world*.

This country, during the last fifty years, has been the arena on which the most central and active forces of this movement have been at work. The beginning of that period was marked by an outburst of spiritual influences in the form of wide-spread and intense Revivalism, which indicated that this world was swinging into a new perihelion to the spiritual world. It is, perhaps, difficult for those who have been born or come into active life since that period, to realize the wonderful spiritual afflatus which swept down upon the people's heart in those days. The greater part of the North, and the whole of New England, was swept with it as by a prairie fire. One who was a subject of the afflatus, and took an active part in its culminating years—from 1831 to 1834—writes of it, "The year 1831 was distinguished as the 'year of revivals.' New measures, protracted meetings and New York evangelists had just entered New England, and the whole spirit of the people was fermenting with religious excitement. *The millennium was supposed to be very near.*" This was the state of things in which Garrison came to the front.

Revivalism was the mother of Abolitionism. Goodell, in his History of Anti-Slavery, says of this revival period: "There were moral, religious and social influences at work, preparatory to an unprecedented agitation of the slave question. The missionary enterprise, in its youthful vigor, was an effort for 'evangelizing the world.' It was deliberately proposed as a *work to be done*. It was based on a belief that the promises and predictions of the Scriptures afforded a divine guarantee for its accomplishment. Bible, Tract and Education Societies were commended and patronized as auxiliaries to this magnificent undertaking. The anniversaries of these were enlivened with glowing descriptions of the approaching Millennium, when all should know the Lord, from the least to the greatest, and sit under their own vines and fig-trees, secure in their rights. The eloquence of a Beecher, a Rice, a Cornelius, a Summerfield, and a Spring, on such occasions, had sent a thrill through the churches, and the promised day was believed to have already dawned. The time was set for furnishing every family on the earth with Bibles. The chronology of the prophetic records was computed, and the close of the present century, it was believed, was to witness the completed work of the 'conversion of the world.' To be up and doing was the watchword, and our American love of liberty, equality, and 'free institutions,' was gratified with the assurance that all the despotisms of the earth were to crumble at the Prince Emmanuel's approach. In the revivals of that period predominance was given to the old doctrine of Hopkins and Edwards, demanding 'immediate and unconditional repentance' of all sin, as the only condition of salvation. This was urged in direct opposition to the vague idea of gradual amendment, admitting 'a more convenient season'—a prospective, dilatory, indefinite breaking off from transgression—an idea that had been settling upon the churches for thirty or forty years previous—an incubus upon every righteous cause, and every holy endeavor."

This revival period may be roughly marked off as the fourteen years preceding 1835. Its central idea, as these quotations show, was the impending advent of the Kingdom of Heaven into this world, and the personal advance of Jesus Christ to the empire of mankind. This idea pervaded the spiritual atmosphere, and was the universal attendant of the afflatus that was magnetizing the people. It may be safely assumed, on sound principles of spiritual philosophy, that this universal persuasion did not originate in this world, in the imaginations of revivalists and Biblical students, but was a genuine influx from the spiritual world, and from the sphere of spirits of which Jesus Christ is the head.

To the quickened moral and spiritual perceptions resulting from the revival among the Northern people, it soon became evident that Slavery was a great antagonistic evil standing in the way of Christ's kingdom. An Anti-Slavery movement was gradually organized, and finally, under the lead of Garrison, planted itself on the demand for the "immediate and unconditional abolition of slavery." It soon became, in a very important sense, a rival of the Revival afflatus which gave it birth; and while the latter was advancing to the demand for the immediate and unconditional abolition of all sin in individuals and in the nation, which of necessity would have swept away Slavery with its infernal parent, selfishness, Anti-Slavery turned public attention to a subordinate issue with a secondary or branch evil.

At this juncture, when Anti-Slavery was beginning to divide the ranks of Revivalism, occurred an event which had important bearings on the after-history of Garrison and Anti-Slavery. Perfectionism (which was really the twin of Abolitionism, born of the same Revivals) was in the field, and its advanced thinkers and leaders had come to see that not only Slavery stood in the way of the incoming of Christ's kingdom, but that a far greater obstruction existed in the National Government itself. This Government had become essentially infidel and reprobate, the seat of the slave-power, the instrument of every kind of villainy and oppression, and wholly antagonistic to the spiritual forces which were working for the introduction of holiness, peace, and human brotherhood. The Perfectionists saw that the time had come for a *revolt of the whole North* from the unholy national compact, in the interest, not simply of Anti-Slavery, but of the great spiritual movement of the age. Early in 1837 the editor of this paper, then an active representative of Perfectionist Revivalism, met Garrison in Boston and conferred with him on this new and higher issue. The facts of this interview and of the correspondence and results soon following are told in the *Putney Perfectionist*, October, 1843, as follows:

In the spring of 1837 I visited Garrison in Boston. He and his friends were at that time deeply involved in

politics, trying to manipulate elections in the interest of Anti-Slavery. That I may not misrepresent my interview with him, I will copy a memorandum of it from a letter which I wrote immediately after:

"March 30, 1837.—I called at the Anti-Slavery office; found Garrison, Stanton, Whittier, and other leading Abolitionists warmly engaged in a dispute about political matters. I heard them quietly; and when the meeting broke up I introduced myself to Garrison. He spoke with interest of the *Perfectionist* [a monthly paper, published at New Haven, by J. H. N. and others]; said his mind was heaving on the subject of Holiness and the Kingdom of Heaven; and he would devote himself to them as soon as he could get Anti-Slavery off his hands. I spoke to him especially on the subject of government, and found him, as I expected, ripe for the loyalty of heaven."

A few days after this interview I wrote from Newark, N. J., the following communication to Garrison [which must be understood to relate only to the old slavocratic United States which expired at the surrender of Lee and not to the new nation which has ruled since]:

"I am willing that all men should know that I have subscribed my name to an instrument similar to the Declaration of '76, renouncing allegiance to the government of the United States, and asserting the title of Jesus Christ to the throne of the world."

"I will give you my reasons for this 'wild' deed. When I wish to form a conception of the government of the United States (using a personified representation), I picture to myself a bloated, swaggering libertine, trampling on the Bible—its own Constitution—its treaties with the Indians—the petitions of its citizens: with one hand whipping a negro tied to a liberty-pole, and with the other dashing an emaciated Indian to the ground. On one side stand the despots of Europe, laughing and mocking at the boasted liberty of their neighbor; on the other stands the Devil saying, '*Esto perpetua*.' In view of such a representation, the question urges itself upon me—'What have I, as a Christian, to do with such a villain?' I live on the territory which he claims—under the protection, to some extent, of the laws which he promulgates. Must I therefore profess to be his friend? God forbid! I will rather flee my country. But every other country is under the same reprobate authority. I must, then, either go out of the world, or find some way to live where I am, without being a hypocrite, or a partaker in the sins of the nation. I grant that 'the powers that be are ordained of God,' and this is not less true of individual than of national slaveholders. I am hereby justified in remaining a slave—but not in remaining a slaveholder. Every person who is, in the usual sense of the expression, a citizen of the United States, i. e., a voter, politician, etc., is at once a slave and a slaveholder—in other words, a subject and a ruler in a slaveholding government. God will justify me in the one character, but not in the other. I must therefore separate them and renounce the last. Holding simply the station of a subject, as a Christian I may respect the powers that be for the Lord's sake, but I cannot make myself a partaker of their ungodly deeds by mingling in their counsels or assisting their operations. 'Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.' Thus I find a way to 'cease to do evil'—now I would 'learn to do well.' I have renounced active coöperation with the oppressor on whose territories I live; now I would find a way to put an end to his oppression. But he is manifestly a reprobate: reproof and instruction only aggravate his sins. I cannot attempt to reform him, because I am forbidden to 'cast pearls before swine.' I must therefore either consent to remain a slave, till God removes the tyrant, or I must commence war upon him, by a declaration of independence and other weapons suitable to the character of a son of God. I have chosen the latter course for the following reasons:

"1. As a believer in the Bible I know that the territory of the United States belongs to God, and is promised, together with the dominion under the whole heaven, to Jesus Christ and his followers.

"2. I therefore know that the charter of every government now existing is limited by the will and prediction of him who ordained it; and every nation that expects or hopes for perpetual existence outside of Christ's kingdom is thereby proved guilty of infidelity.

"3. By the same authority I know that the nations are to be dashed in pieces before the Kingdom of God can come and his will be done on earth as it is in heaven.

"4. I regard the existing governments as bearing the same relation to a dispensation that is to come, as that which the Jewish dispensation bore to the Christian—that is, they were preparatory forms of discipline, fitted to the childhood of the race—'shadows of good things to come,' which are to be taken away when the substance appears.

"5. By the foregoing considerations I am authorized, not only to hope for the overthrow of the nations, but to stand in readiness actively to assist in the execution of God's purposes. And I am not forbidden to do so by any past order to be subject to earthly governments. When a general commands a halt or retreat, his army must not assume that he is giving orders for a whole campaign. If our captain ordered his followers to fall back 1800 years ago, it is no reason why he should not now set the battle in array, and order an assault upon the dynasties which exclude him from his own world.

"6. The Son of God has manifestly chosen this country for the theater of such an assault—a country which, by its boasting hypocrisy, has become the laughing-stock of the world, and by its lawlessness has fully proved the incapacity of man for self-government. *My hope of the millennium begins where Dr. Beecher's expires—viz., AT THE OVERTHROW OF THIS NATION.*

"7. The signs of the times clearly indicate the pur-

pose of God to do his strange work speedily. This country is ripe for a convulsion like that of France; rather I should say, for the French revolution reversed. Infidelity roused the whirlwind in France. The Bible, by Anti-Slavery and other similar movements, is doing the same work in this country. So, in the end, JESUS CHRIST, instead of a blood-thirsty NAPOLEON, will ascend the throne of the world. The convulsion which is coming will be, not the struggle of death, but the travail of childbirth—the birth of a ransomed world.

"I have stated to you only in the letter the principal things which God has urged upon me by his Spirit, and by which he has moved me to nominate Jesus Christ for the Presidency, not only of the United States, but of the world. Is it not high time for Abolitionists to abandon a government whose President has declared war upon them?" I cannot but think that many of them hear the same great voice out of heaven which has waked me, saying, "Come out of her, my people, that ye be not partakers of her sins and her plagues." You said your mind was heaving on certain momentous subjects, and you only waited to set Anti-Slavery in the sunshine before you turned your mind toward those subjects. Allow me to suggest that you will set Anti-Slavery in the sunshine only by making it tributary to Holiness; and you will most assuredly throw it into the shade which now covers Colonization if you suffer it to occupy the ground in your own mind or in others which ought to be occupied by UNIVERSAL EMANCIPATION FROM SIN. All the abhorrence which now falls upon slavery, intemperance, lewdness, and every other species of vice, will in due time be gathered into one volume of victorious wrath against *unbelief*. I wait for that time as for the day of battle, regarding all the previous movements as only fencing-schools, and maneuvers of military discipline—or at best as the preliminary skirmishes which precede a general engagement. I counsel you, and the people that are with you, if you love the post of honor—the fore-front of the hottest battle of righteousness—to set your face toward *perfect holiness*. Your station is one which gives you power over the nations. Your city is on a high hill. If you plant the standard of perfect holiness where you stand, many will see and flow to it. I judge from my own experience, that you will be deserted by many of your present friends; but you will be deserted as Jonah was by the whale—the world, in vomiting you up, will heave you upon the dry land. J. H. NOYES."

In the course of the summer following, Garrison read extracts from this letter, and spoke very favorably of its sentiments, at a public meeting in Rhode Island; and on the 20th of October published it in the *Liberator*, omitting my signature. Soon after, Whittier, in a communication to the *Liberator*, denounced the letter as sectarian, and censured Garrison for publishing it. The development of the anti-human government theory among the radical Abolitionists, and the division of the Anti-Slavery Society followed in the course of a year or two from this time.

Two facts may be noted as following this conjunction of the leaders of Revivalism and Anti-Slavery:

1. Garrison adopted Noyes's idea of a revolt of the North against the reprobate, slaveholder's Government, and made that idea the basis of all his after-work against Slavery.

2. He failed to connect that revolt with annexation to the Kingdom of Heaven and the supreme, personal Government of Jesus Christ, which Noyes made the basis of the whole movement. In this he failed to redeem his pledge to turn himself and Anti-Slavery into the service of the great spiritual affluence of the time. Nor did he ever redeem it. On the contrary, he turned away from Revivalism, and allied Anti-Slavery with Infidelity, which for years made it a destructive foe to the whole movement for Christian Spiritualism, second only to Slavery itself. The Anti-Slavery camp became the rendezvous for infidels and atheists of every shade. Few sadder sights have been seen in this country than the prostitution, first of Revivalism to Anti-Slavery, and then of Anti-Slavery to Infidelity. That Mr. Garrison consented to see this prostitution go on, that his influence was cast practically on the side of it, is the most melancholy chapter in his life. He never recovered from this alliance. It handicapped him in all his after-work, however brave and earnest and self-sacrificing that work may have been in the cause of the slave. He never reached the post of highest honor, even in the destruction of Slavery. The over-shadowing spiritual power which was working not only for the liberty of the slave but for the revolt of the North, and for the introduction of the recognized spiritual control of Christ in the affairs of the nation, sought other leaders for its central workers. To a gentle and Christ-loving woman, almost an avowed Perfectionist, a medium whose ear was sensitive to spirit voices—Harriet Beecher Stowe—was given the work of converting the North to Anti-Slavery. To heroic, God-fearing John Brown, who in 1839, when Garrison was deepest in his involvement with the Infidel principality, conceived the idea and felt the inspiration come upon him to become the Liberator of the Southern Slaves, was given the work of striking the first blow against the Southern

despotism, and uniting the North in revolt against its spirit and aggressions. To Lincoln was given the work of emancipating the Slaves as a war measure and in obedience to spirit direction; thus turning the victory against the South, completing the overthrow of the old Government, and establishing in its place a new Nation, based on freedom, and subject to a new spiritual control.

If we study Garrison's spirit as a reformer, we shall find that he was permanently affected by this original treachery to Revivalism and Spiritual Christianity, and affiliation with their infidel and semi-infidel enemies. He lost his openness to inspiration, and with it the magnetism to win the national ear by its sweet and noble methods. He became a denunciatory legalist, a reformer, who inflamed the opposition of his enemies instead of securing the unity of the people against the evil he was fighting. The little "Uncle Tom's Cabin," of Mrs. Stowe, did more to convert and unite the religious North against Slavery than all Garrison's life-labors, all his intellectual denunciations, all his tremendous arrays of Biblical thunder against the oppressor. The picture of the life and death of the pure-hearted, dusky servant of Christ on the Legree plantation, did more to awaken the conscience of the North to the sin of Slavery than all the conventions held by Garrison's Anti-Slavery Society. His denunciatory method and spirit seem to have remained with him to the end. His last public act was a fierce attack on President Hayes for his Southern policy. It was in the old, hard spirit and style, and entirely miscalculated for the times or for beneficent and far-reaching influence.

But though Garrison's career, viewed in the light of the movement for the introduction of Spiritual Government in the affairs of the nation, was a failure, yet that enterprise has not failed. On the contrary, it has steadily advanced to accomplishment. By the forces engaged in its advancement, the Government of the Nation has been revolutionized. The revolt of the North was successful, and since the surrender at Appomattox we have been living under a new Government, which, as represented by Lincoln, Grant and Hayes, has been more open to, and controlled by, Divine Providential guidance than any Government which existed before in the history of the country. It is a long way still from the New Jerusalem. Itself may have to pass away before the reign of Inspirational Brotherhood which will come when Christ is recognized as President by the national heart. But let us thank God for the measure of liberty and Christian Government already attained, for the preparation of the way of God now going forward; and let us be sure that the methods of our own working are peaceful and spiritual, and not legal and denunciatory like those of the Garrison and Greeley epoch.

COMMUNITY ITEMS.

ONEIDA.

- It looks as though we should get rain enough.
- The yield of milk diminished 100 lbs. per day during the dry weather.
- During the month of May 800 tons of coal were shipped to us for family use.
- Our business departments now employ 175 persons—100 men and boys and 75 women.
- The horticulturists are girdling the fruit-trees with paper, for the purpose of catching the moth-miller.
- A letter of inquiry was read the other evening from a gentleman living in Mauritius, near the island of Madagascar.
- The death of William Lloyd Garrison put the "old news" gatherers on the track of hunting up all that had been published about him in the Community literature. N., who used to know Garrison, says that the eulogies which the papers nowadays delight in are just as far from giving a true idea of the man as was the vituperation which they heaped upon him in the old anti-slavery times.
- E., who is quite extensively engaged in the breeding of fowls, has a potato-patch near his henry for the purpose of testing the appetite of his brood for the potato-bug. Evidence thus far proves that they rather like that sort of diet. Twenty-six potato-bugs were found in the crop of a chicken which was killed the other day.
- The fruit department received the following telegram from Washington: "Can you ship bill of herbs C. O. D.?" To which they answered: "Don't deal in herbs. Try the Shakers." Also a letter was received from a druggist who wanted a large quantity of herbs; it was addressed to "The Shaker Society at or near Oneida, Oneida County, State of New York." Three mistakes: We are not a Shaker Society; we don't live

in Oneida County; and we don't put up herbs for the market, as our Shaker friends do.

—Perfect agreement between even two is a marvelous thing. Communism puts this power of agreement to the severest tests. While offering the highest inducements for the attainment of that harmony which comes of self-conquest and reconciliation to the divine plan of the universe, it furnishes unusual opportunities for observing the difficulties which different natures, in the elementary stage of spiritual culture, have in adjusting themselves to each other in the companionship of labor and social interchange. Some combinations evolve an instinctive antagonism; others coalesce like drops of water suddenly brought in contact, while occasionally the reciprocal action of certain persons is like that of diamond cut diamond. We have a notion that in the final and eternal formation of society we shall discover that there is a preordained niche for each one of us to fill—a place just adapted to our individual capacities—and that every man will find out where he belongs between his superior and his inferior. There must be sometime an adaptability that will be everlasting. We see people chafing against the fact that others are better or more gifted than they. Some would fain ignore these persons and choose spheres of development where their superior individualism cannot impinge. It seems to us that this is a short-sighted struggle against the inevitable, and that we must every one of us—now if we can, but at any rate sometime—adjust ourselves to the inexorable truth that the final whole of society will be a harmonious unit with every human part exactly fitted into its place. If it is true that James is better than John, John (if he would enter into the Kingdom) cannot forever strive against or even ignore James; he must sometime come into true relations with him. We may put off and put off this adjusting, and altogether evade it during this stage of existence; but to those who are saved the final fitting and adapting must come. We believe that Christ's prayer for his disciples, "that they may be one, even as we are one," will be realized in the fullest and happiest sense, and when that comes about there will be no more conflict between individuals for supremacy than between the various organs of a perfectly constituted human body.

TOBACCO REFORM IN THE O. C.

II.

The fast was duly kept April 3d, very faithfully and with one consent. We copy now what mention we find of this occasion and its results, in the letters that passed at the time:

Mrs. H. A. Noyes at Brooklyn, N. Y., to J. R. Miller, at O. C., April 4th:

"We had a very pleasant fast yesterday. Most of us went without our dinner to sympathize with the tobacco men."

J. R. M. to Mr. Noyes, same date:

"This is the second day of the tobacco fast. We were conscious yesterday that we had to contend with a great principality; and though we felt happy and strong, still we had to fight. Last evening we had an interesting time telling our experience, which I may write you when we get fairly through the war. Some are chewing to-day and some are fasting. All are free."

Mrs. N. to J. R. M., April 5th:

"On hearing what you said about the tobacco war in your note yesterday, Mr. Noyes said he wanted now to see the Community rid of tobacco in the right way; not to carry abstinence so far as to produce a reaction; not leave off with the nervous system in such a state of want that hereafter the remembrance of tobacco would be pleasant and a temptation remaining to return to it sometime; but make up your mind that God can take away the appetite—that he can establish the heart and nervous system with other happiness, so that using tobacco will be a *dry business*, and you will want to get rid of it as much as a snake does of his old, dry skin. He hopes none will leave off until they can do it in this way. He himself has not kept up the fast, but used some yesterday and to-day. He says, Watch for things that you can do to cross the spirit, in a *frisky way*. It is *poverty* of happiness that makes anyone use it, and God will finally make us so happy in himself that we shall not want tobacco. When the suggestion comes up to take some tobacco, he says to it: Now do I want it? Am I not happy enough without it, and would it not spoil the *fuddle* I now have to take it? We gain on the spirit every time we argue with it in this way."

J. R. M. to Mrs. N., April 6th:

"There was one interesting fact connected with our fast Sunday which I will report. Nearly all of the men who had been in the habit of using tobacco were affected with a kind of dizziness, making them feel very much as a person would who had drank too much liquor. The interesting fact is, that many, both men and women, who never used tobacco were affected in the same way, and had no suspicion of the

* This refers to Van Buren's Inaugural Address.

cause till they heard the experience of the tobacco chewers, smokers and snuffers in the evening. Mr. Howard had it seriously, and seems to have learned a good lesson from it. He does not use tobacco, but all day Sunday he was troubled with dizziness, which was something entirely new to him, and he did not understand it till the women told their experience in the evening. He says this experience has convinced him in a more satisfactory way than ever before that *spirits do affect us*. He had always been rather unbelieving when he had heard us talk about being affected by the spirits of others. He is no longer faithless, but believing."

Same to same, April 7th:

"There is but very little tobacco used here now. Several have left off entirely and others use it moderately. We keep the thing in the light by telling our experience in the meeting every evening. I have just taken a quid since I commenced this paragraph, which is the third I have indulged in since the day before the fast. I stand midway between the ultras and the conservatives, so you may judge the state of the Community on this subject."

Same to same:

"Mr. N.'s Tobacco Talks are very interesting. I am satisfied that he has got the true principle. I left off entirely for three days, when I commenced again because I felt that I was coming under a spirit of legality. Mr. Woolworth's and Mr. Thacker's experience was the same."

The above note refers particularly to a second talk which we shall give in part next week.

Mr. Albert Kinsley, of the Cambridge Commune, Northern Vermont, writes as follows:

Cambridge, Sunday, April 24, 1853.

DEAR FRIENDS:—I was much interested in the Tobacco Talk that we received a few days since, and I will now report to you some of my experience. I loved the taste of tobacco from my earliest recollections, but did not form the habit of using it till I was about thirty years of age. I then commenced smoking as a medicine, with the determination to stop using it when it ceased to be a benefit. But when I made the attempt, I found that I had become more strongly attached to it than I was aware of. I tried to break off, and put myself under law: and twice I succeeded in keeping the law for two or three months. After receiving the doctrine of holiness, I suffered more or less under a spirit of condemnation. I would throw away my pipe and tobacco and form this and that resolution, but to no effect, till I came to the conclusion that I could not save myself, and that I would not condemn myself for using it, and I found relief in that course. One day, after preaching to others Christ a Savior from disease, the question came to me with some force, If Christ is a Savior from disease is he not a Savior from smoking? I felt constrained to answer, Yes. I was pressed to confess Christ in me a Savior from smoking, and to trust him to keep me. I did so, and I felt immediately the evidence that my appetite was gone, and that Christ had saved me. I had no desire from that time until after I joined the Community (which was six years) to use it. After living in the Community some eight months, occasionally when others were smoking I took a pipe and smoked, and in that way before I knew what I was about I had acquired a strong attachment to it. I sought for the same strength and faith to overcome it that I had previously felt, but I did not find it within my reach. After a short struggle I gave up the attempt with a feeling to wait until Mr. Noyes made a move in that direction. In the meantime I have habituated myself to chewing. I was glad to learn that Mr. N. had taken up the subject. I suffered some the day of the fast, and commenced using it the next day, and used it until the Friday after. I then felt like abandoning it and trusting Christ to save me from the appetite, and I now confess that he has saved me from it. I have not suffered as much since I left off using it as I did in half a day when I had been without it whilst in the habit of using it.

One circumstance that interested me I will relate. Ransom Reid, who has made free use of tobacco and formed a strong habit, told me the Sabbath evening after I had abandoned the use of it that his appetite for chewing left him on Friday, and he had not wanted to chew any since. I had not said anything to him about it, neither had he nor anyone in the family noticed that I did not use it. We both abandoned it the same day, without either's knowing the course the other had taken. Yours in love, A. KINSLEY.

A young man who reported Mr. N.'s talks at this time, writing May 1st to his father outside, gives him an outline of the tobacco discussions and movement, concluding thus:

"The doctrine is to gratify this tendency of our natures to stimulate by seeking the love of Christ and feeding on the word of God—*establishing our hearts* with grace and not with meats; in accordance with which all who could do it without legality were advised to break off the practice, others going on rather than come under law. Many, and those the most inveterate, have broken off. Messrs. Kinsley, G. W. Noyes, Leonard, Hamilton, etc., have quit, and find pleasure and sport in it. They feel free to use tobacco when they want to; Mr. Leonard says he has taken a chew twice since he gave up the habit; but for the most part the appetite is gone. Mr. Noyes has not quit entirely. This is going about a reform in a new way, is it not?"

CORRESPONDENCE.

St. Louis, June 3, 1879.

EDITORS OF AMERICAN SOCIALIST:—I have read with deep interest your article on the Pocasset Tragedy, the scope and purport of which is to show that a false exegesis of Scripture is at the bottom of the whole business. That the peculiar delusion of the people called Second Adventism would be prevented by a sound Scriptural exegesis, I have no doubt; but what light would it cast on the exceptional horror of that man's delusion? What necessary connection is there between false views concerning the Second Advent and total oblivion of the fundamental doctrine of the Christian revelation?—this, namely: That Christ died for our sins according to the Scriptures, and rose again for our justification. Disbelieve this, says the Apostle to the Corinthians, and it matters little what else you believe: you are yet in your sins, and I am a false witness. The light of that divine truth had never reached the heart of that wretched man; if it had he would never have thought of another sacrifice, and that his innocent child. It is too dreadful for speech. O man, O woman, if you have tears for human woe, shed them now. It would be a relief to hear that that father and that mother had gone stark mad.

J. E. G.

Plattsburg, Clinton Co., Mo., June 3, 1879.

EDITORS AMERICAN SOCIALIST:—We have lately received letters from a variety of correspondents, some of whom evidently suppose that three or four months' perusal of that excellent exponent of our cause, the SOCIALIST, is sufficient educational preparation for jumping headlong into the practice of Communistic life, and think themselves thoroughly informed and practically experienced enough to be fit for this high and advanced state of society. Not only that, but they at once assume the position of *teleioi*, with all their ignorance of their own shortness of spiritual vision and comprehension of the immense scope of wisdom required for teacher and leader among the faithful, loyal citizens of the kingdom of heaven. All the time the fact is plainly apparent that they have not yet emerged from the state of *neptoi*, by their hastiness, their assumption of unconfessed authority, and their total ignorance of their inability to sustain it, even for a short time. We have known people of this description who, after reading very superficially the AMERICAN SOCIALIST for a few months and the pamphlets published at O. C., have commenced preaching and lecturing those who for many years have been students of Socialism, who have borne criticism, hoped and feared, labored and watched, for their one great aim and end; who have patiently endured social ostracism and self-denial for the sake of the cause; who have separated themselves from the world, their old associates, the habits and customs prevailing among them, and given themselves up to the operation of the cleansing power of Christ in the heart. We ourselves have been preached to by such people as if we were utterly ignorant of the first principles and had been waiting for them to instruct us.

I know how it was with me when the Spirit of God led me to the grand truths of Perfectionism: Salvation from all Sin, the Spiritual Government of Christ and the Primitive Church in the Resurrection World, the truth that the Second Coming of Christ took place about A. D. 70, etc. When all this light and knowledge took possession of my heart, I felt like proclaiming it from the housetops and the towers, but was wisely checked. I was only a *neptios*. Through how much anxiety, heart-anguish, spiritual suffering, trials and crucifixion had I not to go, till peace, joy, patience, obedience and the other gifts of the Spirit of Christ came gradually into my heart, and made me conscious that the Heavenly Guest was at last dwelling within me. An intense love came into my heart for God and his children, which has grown and expanded since, and fills my being with a delight and happiness, a sense of continual thankfulness for the assurance of the continued presence of this heavenly love. This it is which binds us all to you at O. C. with such enduring bonds of affection; this it is which helps us to bear delay calmly, to wait patiently, to submit to your counsel and advice cheerfully and your criticism thankfully. You were my best friends when you wrote that my true pastorate was my own family; that charity begins at home. I obeyed, and God has kindly blessed my efforts and assisted me in my work.

But how changed is now my desire for preaching. In my early enthusiasm of a neophyte, I felt like a caged animal desiring to be let loose on the world. It was involuntary restraint, not humble obedience to God's will. I wanted to carry Christ to my neighbors instead of letting the Master lead me. Sometimes insubordination and

disobedience almost amounted to mutiny and rebellion, because I could not and dared not break away from the strong arm of God's spirit, that held and restrained me like an unruly, impatient child. But it finally prevailed. Through the counsels and criticisms of O. C., resignation, surrender, deep sorrow for past wrongs, hope for future attainments in grace and holiness, and all that the love of Christ in the heart can bring with it, came to me at last. And now I can say, "God's will be done, not mine," with greater pleasure than formerly I found in pleasing my own self. Such is my experience at present, and of what greater delights and higher joys is it not a foretaste and prophecy—this conscious communion with Christ and his saints in heaven, this sweet sympathy with his people on earth, this looking and hoping for the establishment of his kingdom among us, and the affectionate, harmonious relations between all its citizens in this and the resurrection world? Pardon me, "when the heart is full the mouth runneth over," the pen runs faster, the pulse beats quicker, and the glow and heat of the divine flame warms and exhilarates me almost enough to make me appear, like Peter on Pentecost, intoxicated from the effects of Christ's spirit upon me; and I pray that this state may never cease, but grow without end.

This review and comparison of my past life with my present spiritual state, and the correspondence above referred to, have led me to pray that I might do some good to the class of people first described, and lead them to a sense of the inconsistency of their course, kindly showing them a better way than seeking to please themselves, namely, by bringing their self-importance and vain-glory to the feet of the Master, where alone Truth and Wisdom are found.

J. G. P.

REVIEW NOTES.

THE POOR MAN'S GOSPEL. Compiled for the New World, from the French, by J. L. Jacobson. Chicago: the Chicago Legal News Co. 1879. pp. 189. Price \$1.00.

This book aims to apply the spirit of Christianity, as exemplified in the example and precepts of the Great Master and his first disciples, to the every-day relations of life and to the political, social and industrial questions which are agitating this nineteenth century. It is written in simple language, and with a reverent spirit toward the Scriptural writings, which in style it aims to imitate. As a literary production it does not excite our admiration; and some of its theories seem to us impracticable; but we are still free to commend its general spirit and purpose. It is greatly superior, in our estimation, to many works written for circulation among the classes which "The Poor Man's Gospel" was specially designed to reach. Let us call attention to some of its good points.

1. There is an undercurrent of faith in God as the great arbiter and controller of human destinies:

"The man who even sincerely says, I believe not, often deceives himself. Deep down in the soul, at the very bottom, there is a root of faith, which withers not. The word which denies God, scorches the lips over which it passes, and the mouth which opens to blasphemy, is a vent of hell. The impious is alone in the Universe. All creatures praise God, all that feel bless Him, all that think adore; the sun by day and the stars by night sing Him in their mysterious language."

2. The universal brotherhood of man is recognized:

"All men, born from one and the same Father, should have formed one single, great family, united by the sweet tie of fraternal love. That family, in its growth, would have resembled a tree, the trunk of which, on shooting up, produces numerous branches, whence spring boughs and twigs, and from these, others still; all of them nourished by the same sap, all animated by the same life."

3. Sin is set forth as the great parent of the miserable existing social conditions, and men are told, if they would labor for the destruction of poverty, to "work at the destruction of sin, first in yourselves, then in others."

4. It does not favor spoliation of the rich by the poor; for "it is not," it says, "by taking away what belongs to others that you can destroy poverty; for how, in creating the poor, could one diminish the number of the poor?" And again:

"Better live in the midst of the forests than in a society given up to plunder. What you shall lay hold of to-day another will snatch from you to-morrow. . . . What is a poor man? A man who yet has no property. What does he wish for? To cease to be poor: that is to say, to acquire property. Now he who robs, who plunders, what does he do but abolish, so far as is in his power, the very right of prosperity? To plunder, to steal, then, is to attack the poor man as well as the rich man; it is to overthrow the foundation of all society among men."

5. It favors fraternal coöperation among men:

"Where only one interest exists, no competition is

possible; from that moment no discussions can occur. That which gives birth to dissensions, hatred and envy, is the insatiable desire of ever possessing more and more, when one possesses for one's self alone. Providence accurses those individual possessions. They continually irritate covetousness, and never gratify it. Those blessings alone do we really enjoy which we share with others.

"Father, mother, children, brothers, sisters, are there names saintlier and sweeter than these? and for what reason are there any other names on earth?"

"If those ties had been preserved such as they were primitively, we never would have known the greater part of the evils which afflict the human race, and sympathy would have alleviated those evils which are unavoidable. Those tears alone are composed of unmixed bitterness which drop down on no one's bosom, and which no one wipes away.

"Whence does it come that our destiny is so burdensome, and our life so full of miseries? Let us lay the fault on none but ourselves; we have been unmindful of the laws of nature, we have deviated from its beaten path. *He who parts with his traveling companions, in order to climb up amongst the rocks without assistance, must not complain if the ascent is rough.*"

6. It recognizes the possibility of society from which competition and selfishness shall be excluded, and in which love and brotherhood shall prevail:

"Your task is not to create yourselves individually a better lot, for in that case the great majority would remain suffering in the same manner, and nothing would be changed in the world; good and evil would continue in the same proportion, and as they concern the individual, they would only be distributed in a different way; there where you rise, another would go down, and that would be the only result.

"Your task is not to substitute one domination for another domination. What does it matter who rules? All domination implies distinct classes; consequently, privileges; consequently, an assemblage of interests which continually clash against one another; and in consequence of the laws, made by the higher classes to secure the advantages of their superior position, the immolation of all, or nearly all, to a few. The people is like the soil of the earth, where all those different classes take root.

"But the task which is incumbent upon you is this, it is a great one: You have to form the UNIVERSAL FAMILY; to build the City of God; to realize progressively, by an uninterrupted course of effort, His work in humanity.

"And, when loving one another like brothers, you shall mutually treat one another like brothers; when each of you, seeking his happiness in the happiness of all, shall unite his life to the life of all, and his interests to the interests of all, ready at any moment to sacrifice himself for all the members of the common family, who in their turn are ready to sacrifice themselves for him—the greater part of the evils, under the burden of which the human race is groaning, will disappear, as the mists which veil the horizon, are dispelled on the rising of the sun; and the will of God will be accomplished, for his will is that love, gradually uniting the scattered elements of mankind in a manner ever and ever more intimate, and organizing them into one body, shall make all mankind one as he himself is one."

Whatever faults this book may have, it certainly abounds in excellent thoughts.

ONE THING AND ANOTHER.

This kind of a time beats the weather-prophets every round.

The Warner Silver Bill will be kept to talk about next winter.

The French want to have a new treaty of commerce with this country.

"Why do the heathen rage, and the people imagine a vain thing?" We give it up.

That Democratic Sisyphus is considering how to roll that same old stun up the hill again.

Now it is Germany that is scolding the Egyptian for his arbitrary way of dealing with the creditors of Egypt.

The Greenbackers of Maine found 1,330 delegates to sit in convention and nominate Joseph L. Smith for Governor.

Foster's nomination for Governor of Ohio is regarded as a set-back on the Grant movement. "Boom!" for John Sherman!

The Sultan has put in a grumble because Aleko Pasha didn't put on a fez and hoist the moony Moslem flag in Roumania.

The Democrats don't seem to get the idea that they cannot possibly get their political measures converted into effective statutes.

The condition of negroes coming from the South is no credit to the States they come from and no comfort to the State they go to.

Kaiser William's golden wedding will come off one of these days, and he will gild the occasion by granting a great many commutations and pardons.

The nine new Cardinals are said to actually have each more brains than generally goes to the making of one of those red-hatted fellows.

Baron Lionel Nathan de Rothschild, the chief partner in the London house of Rothschild & Co., "has gone over to the other side" to see how he stands in the books of heaven.

Minister Stoughton is home from Russia. He is reported to have said that Nihilism is a mighty little mouse in that country. Leave off the *ism* and there is nothing left of Nihilism.

There is no use in denying that partisan school-books are prepared and published especially for the Southern mind and market. There are concerns in New York City engaged in the business.

The river Po has burst its levees and gone a-rioting over the grainfields and vineyards. There is no poh-pohing a river that has to be carried across the country between two embankments.

The Marquis of Lorne and lady have been down to quaint old Quebec. The pea-soups were pleased with the new Governor-General, but he is no such sorcerer and social magician as that Lord Dufferin.

The stand-keepers of Fulton Market, New York, will form a stock-company and rebuild that old trading-place in ninety days, providing they can come to an agreement with the City. As a bit of coöperation that looks well.

The national banks probably got the most of those 10-certificates of deposit. After the 9th of this month those certificates can be converted into 4-per cents. and their holders will make something by thus securing these bonds at par.

The Greenbackers of Ohio have named General A. Sanders Piatt as their candidate for Governor. They still believe in printing an enormous lot of legal-tender notes, with which to cancel the United States bonds and forever stop the payment of interest.

Woodruff, himself, has gone on an everlasting expedition to the other world. Work and worry and a fixed idea killed him. A man of whom many speak well, but also one of those in whom an idea burns like an insanity, and are killed by waiting.

The Republican platform is: We Northern folks do the most business, pay the most taxes and have the most stock in this social-political company known as the United States. We ought, therefore, to have the Board of Directors, and we are going to.

The laying of the French Atlantic cable was to begin Tuesday, 10th. The route for this cable will be by the way of Brest, the Island of St. Pierre, off the south coast of Newfoundland and Cape Cod. It is expected the line will be open before autumn.

When you tell the South that you have got more money than they, they very naturally reply that this country is governed in the interests of men—and not by cash, or railroad iron, or store-houses, or merchandise, or hay-stacks, or any heaped-up stuff whatever.

The Democrats now propose to let us have some of the money we have paid in for carrying on the Government, but they also propose that we shall not use any of it to carry troops to polling places or to pay any of those despotic Marshals and Supervisors of Elections.

France and England have concluded to let the Khedive alone for the present, but they leave him with the reminder that he is on trial, and that if he don't "figger" sharp and pay that interest on the Egyptian bonds, he will hear from them again. They will boom on his front door if they have to dun him again.

Green's "History of the English People" is coming out in four handsome volumes—three of which are now ready. The facts gathered up by the most painstaking investigators of English History are here brought together and built into a most instructive whole—character drawing, delightful narrative, and literary charm everywhere.

It is understood that M. de Lesseps will shortly issue a prospectus inviting subscriptions to the Panama Canal project, and will go to the Isthmus himself in September and throw out the first shovelful of earth. We may expect to see the United States acting as obstructors. The delegates from this country did not want to give up the Nicaragua route.

Decoration day was observed this year with perceptibly less forgiveness for the rebel dead than was observable last year. The tendency is to political division along the old line that separated the free from the slave States. But it must be borne in mind that it was your old "stalwarts" and Northern rebels who began hunting up the "old line" of separation, and calling attention to it.

The bigness of that Zulu business may be inferred from the fact that 26,000 British regulars are now in the field, or on their way to it: the sickness is great, the difficulties of transportation are almost insurmountable, and the cost of the war is about \$2,500,000 a week. Cetewayo has retreated to the back side of his den, and this makes a great deal of hard marching for the English through a savage country.

The Pope is still of the opinion that his Church is the only power that can properly marry a man and woman. He has issued a letter declaring that purely civil marriages are desti-

tute of honest and sacred bonds. If a man behaves civilly in marriage and takes care of the children, why can't you, "Pop," let him have a good conscience in what are sufficiently painful circumstances? Now be a good papa!

Louisiana first scaled her debt down to \$12,000,000, and now the committee on the State debt appointed by the Constitutional Convention propose to scale it down still further to \$4,000,000, and reduce the interest from seven to four per cent. All under the plea that the Legislature which passed the Funding Act was an illegal one supported by the Federal Military power and not elected by the people. All a sham.

E. V. Smalley, whose letters in the *Tribune* are always worth reading, says this of Texan swell and ambition: "Living in a big State seems to have expanded their ideas and ambitions without liberalizing their politics. The plain fact about Texas is, that notwithstanding the immense geographical extent it contains no more good land than Illinois, and is not likely to attain a population of over 3,000,000 in the present century."

Captain Byrnes, of the New York police, has at last tracked out and arrested the burglars who robbed the Manhattan Savings Institution of \$3,000,000 in cash and securities. Patrick Shevelin, the watchman, was the one who betrayed the bank to the robbers. The scheme had been long on foot, and three successive gangs of burglars were organized before one could be got to hold together long enough to carry out the scheme of plunder.

The Austrian convention relating to the occupation of Bosnia and Novi Bazar has been published, and to the great surprise of the public the preamble declares that "the fact of the occupation in no way prejudices the sovereign rights of the Sultan." This little sentence is supposed to stop the mouths of all sorts of objectors—Moslem and Hungarian—but it is believed that it is of no further practical import. The Turk has left that part of Europe for good and taken his sovereignty with him, it is to be hoped.

If our silver men have their way we shall be as badly off as are the French. A fortnight ago the bank of France had more coin in its vaults than paper in circulation, and the disproportion goes on increasing. The notes in circulation amounted to \$435,000,000, while the coin reserve amounted \$436,000,000. The singular thing is that the proportion of silver has been steadily increasing until now it is greater than that of gold. In January last the gold was \$196,700,000, while the silver was \$211,600,000. It is surmised that the mono-metallic nations are slowly unloading their silver in France.

Neal Dow, the champion bulldozer in the cause of temperance, is out in a letter full of battle, defending the Maine Liquor Law: "It is as well enforced as our other criminal laws are. It has absolutely abolished distilleries, breweries and wine-factories; it has absolutely driven the liquor traffic out of all our rural districts, smaller towns and villages, and in the larger towns has driven it into dark, dirty, and secret holes, kept almost exclusively by the lowest class of foreigners. It has reduced the sale of liquor in this State to at least one-tenth of what it was before."

The Democrats have been caucusing in extra session for nearly three months, and the old Union is not restored yet. When will they understand the war was only the termination of a successful rebellion on the part of the North—a rebellion which began with the no-human government party—which took a new impulse from Seward's enunciation of the "higher law," which got on its feet during the enforcement of the fugitive slave law, and became aggressive in old John Brown, and victorious under Grant at Appomattox and under Sherman marching to the sea. The results of that rebellion are a new government by a Northern people under a new constitution. We hope the Confederate Brigadiers won't drive us into another rebellion. N. B.

England and the Porte have a crooked way of getting at the work of straightening the Grecian frontier—so tricky, indeed, as to thoroughly irritate the French. M. Waddington has issued a very energetic circular-note, calling on the Powers to accede to the Greek request for mediation, and to urge on the Porte to reopen negotiations with the Greeks in Constantinople, and if the parties cannot agree then, to call another European Conference. Simultaneously with this, there was a public meeting in London to express sympathy for the Greeks, and in Paris there was an attack on England in the *Republique Francaise*, Gambetta's organ. It looks as if the Frenchman would be able to prod the British ox and make him get up from where he is lying among the clover.

The Duke of Argyle has come over to this country to see how his boy gets along as Governor-General of Canada. The readers of Scott's novels will have an interest in him as the descendant of the proud and defiant Argyle delineated in the "Heart of Midlothian." Of the modern Duke a Liberal writer in the *Spectator* says: "He is a thorough Whig in the hard grip he takes of that which is moderate and practicable. But in his mode of pressing his point he has in him something of the Scotch domine. His voice wants inflection, is cast in the unchanging key of dogmatic purpose, and does not vary with the moving lights and shadows of

human feeling. His eloquence is the eloquence of haughty and even fiery conviction, not that of rich sympathies and overflowing life. There is something scornful in the ring of his noblest periods."

The United States Brewers' Association, with a membership of 557 and \$27,000 in its treasury, held a meeting in St. Louis, and after letting out the fact that they made 9,470,000 barrels of beer last year, or 300,000 barrels more than the year before, proceeded to "whereas" it is a fact established by general experience that the cause of temperance is advanced "by the popular use of fermented malt beverages in the place of distilled liquors," and then to "resolve" that they would make every effort to lead the public away from those "blind leaders of the blind"—the so-called temperance men who speak ill of lager beer and all such Dutch milk. We think ourselves, if we were to choose between having the acrid zeal of an ultra temperance man in our heart or five glasses of foaming lager in our stomach, we should take the beer as the lesser evil, and let the escaping gas prick our noses until the beery, boozily, moozy, boozy fuddle went away.

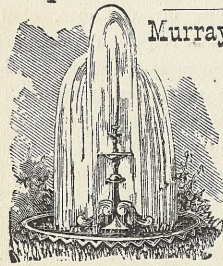
Col. Robert G. Ingersoll, who finds Calvinism to be a sort of unaccountable hell and delusion in the midst of what ought to be a flowery world, has just buried his brother, Ebon C. Ingersoll, late of Washington. The Colonel read the funeral discourse, and these sentences will show how he meets death and grief: "Yet, after all, it may be just the happiest, sunniest hour of all the voyage, while eager winds are kissing every sail, to dash against the unseen rock and in an instant hear the billows roar above the sunken ship. For whether in mid sea or in 'mong the breakers of the farther shore a wreck must mark at last the end of each and all, and every life, no matter if its every hour is rich with love, and every moment jeweled with joy, will at its close become a tragedy as sad and deep and dark as can be woven of the warp and woof of mystery and death.....He who sleeps here, when dying, mistaking the approach of death for the return of health, whispered with his latest breath: 'I am better now.' Let us believe, in spite of doubts and fears, that these dear words are true of all the countless dead."

We quote from the New York Tribune: "The present eruption of Mt. Etna threatens to be the most destructive which has ever occurred, owing to the increase, since that of 1852, in the fertility of the farms and the population and wealth of the villages. The cone, in which thirty new craters have opened within a few days, is a summit nearly 11,000 feet in height rising from a desert waste of scoriae, lava and ashes. Outside of this center lies a belt six or seven miles wide of forests and grazing lands, and below this again, encircling the base of the mountain, is another belt of rich farms and vineyards, set with thriving villages. The land here, owing to the mixture of lava with the soil, is the most productive in Sicily, which accounts for the crowding of fruit and vine-growers from other parts of the island to this quarter, where death and ruin wait for them night and day. In the eruption of A. D. 1169, 15,000 of these Catanians were destroyed, and in both 1527 and 1852 the streams of lava penetrated the woody region and overwhelmed the villages in the lower belt. But before the surface was quite cool the people were back, building new homes over the buried ruins of the old ones. Human nature was just as foolish as now in greediness, and men in as great haste to be rich when Pindar, 500 years before Christ, told how 'the snowy Etna, the pillar of heaven, the nurse of everlasting frost, in whose breasts were hid the fountains of unapproachable fire, slew her victims by the thousands.'"

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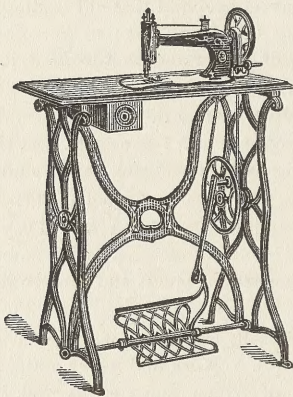
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